The
COMMONWEAL

VOLUME XLIV August 23, 1946 NUMBER 19

THE WEEK 443
GRAUSTARK AND THE INDIANS
Harry Sylvester 446
WAGES AND PRICES IN FRANCE
Gaston Tessier 450
GRAFENAU DENAZIFIED: II
William H. Jordy 451
COMMUNICATIONS 455
THE SCREEN Philip T. Hartung 456
BOOKS OF THE WEEK 457
The Discovery of India—Myths and Symbols in Indian Art and Civilization—The Fever Bark Tree—Fanfare for Elizabeth—The Borzoi Book of Ballets—Christopher Marlowe

THE COMMONWEAL *is indexed in the Reader's Guide, Catholic Periodical Index and Catholic Bookman. Founded by the Calvert Associates, Inc., in 1924, with Michael Williams as President and Editor.*

Published weekly and copyrighted 1946 in the U. S. A. by The Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York 16, N. Y. AShland 4-9685. Entered as second class matter February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. U.S. $5 a year, Canada and Foreign $6. Single copies 15c

Editors: EDWARD SKILLIN, JR.
PHILIP BURNHAM

HARRY LORIN BINSSE, *Managing Editor;* C. G. PAULDING, *Literary Editor;* JOHN C. CORT, *Associate Editor;* JOHN BRUBAKER, *Advertising Manager.*

The Sixty Million

THE CENSUS BUREAU says that the United States has more than sixty million jobs. That was the well-publicized target for sweating and straining which planners planned for the post-war lull. The target has been hit, in fact, without much aiming at all and in the midst of economic, social and political distractions to make the head swim and before any lull came. This very high level of employment is an accident; once again the United States is lucky.

You can't count on being lucky all your life. Our good fortune better be seized upon as an opportunity. It doesn't *seem* so, to be sure, but when the statistics point the way they do now, we do have the greatest leeway and freedom for economic development and experiment we are likely to get in a long time. This is no time to stick in the mud and cry for "normalcy." Indeed, in the normal course of events our luck would soon fade away and some new accident would wipe out several millions of the fortunate sixty million jobs of work.

The people and the community must develop controls and planning and deliberate policy in order to maintain adequately high employment and prevent the kind of a job depression we had before and which, coming again—in the world's still more weakened, unoriented, demoralized, degenerated condition—would almost surely ruin everything.

Two eccentric points we would appreciate hinting at: the policy, planning and control need not, through any decree of nature, be monopolized by the national government. Individuals "planning" their lives, partnerships and small companies laying out their plans, corporations deciding their future activities, towns and counties and states developing their future policy cut in on the shape of things to come ahead of the central government — by right and by the way things are. "Statism," the excessive concentration of initiative and power in the hands of those who run the centralized government, grows most dangerously by devolution, by the failure of more immediate and personal bodies to do the jobs that have got to be done.

Second, 60,000,000 jobs is not an image of pure joy. Looked at from one sensible angle, it is, on the contrary, a depressingly burdensome idea. What a terrible lot of toil! Sixty million people engaged in decent, creative work and earning a pleasant living for charming families to the glory of God and strength of the Republic might be one thing, but 60,000,000 wage slaves, precariously holding just one job or another, sweating out a hot August would be something to deflate the imagination. The question of quality ought to be raised more urgently. Eliminating the waste jobs in America would cut down that employment figure to panic dimensions if any known philosopher could label the toil honestly and humanly useful or fundamentally not worthwhile. Also, entirely too overwhelming a proportion of these current jobs are tied up together in the unitary "labor market"—now inflated; the USES expects it to continue "tight." This market is terribly at the mercy of general conditions, enormous worldwide, hidden historical forces which are the antithesis of personal freedom and responsibility. Trying to control the unitary labor market involves trying to harness freedom, for better in some ways no doubt, for worse in many ways certainly. Shock-proof creative jobs as free and independent of general conditions as possible are the quality we would like to see come up these days while the over-all quantity gives scope for more personal efforts.

Veterans Per Se

SINCE the veterans in Athens, Tenn., won their shooting battle of the ballots and threw the rascals out, the thirteen million have been much in the headlines. Some of the news stories have had little but air to support rather blaring headlines (particularly the reports on their misuse of priorities for the purchase of government surpluses, for the number of "big time operators" exploiting a favored status illicitly has thus far proved to be small). It is worthy of note that the proportion of consumers goods purchased by veterans

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is more than ten times the percentage of capital goods sales to veterans.

On the political handout side the figures are more significant. The 79th Congress voted more than 12 billions for the young men and women who served their country during this war period. Mr. Truman within the past few days has signed legislation increasing terminal leave pay, raising pensions and affording greater protection for those who are job trainees. All in all the incumbents in Washington of both parties have done handsomely by them. And so long as peak production and full employment continue, the great majority who are able have what they most want and deserve—a chance to make some sort of a new start in civilian life.

The question as to whether the nation for which they fought will, now that the war is over, become a better place has been most challengingly raised by those McMinn County veterans in Tennessee. One answer is the fact that the Governor of the state and the Attorney General of the United States failed to respond to their pleas for law and order protection which would assure an honest ballot. The other is their popular electoral support.

Now that they have a toehold, the McMinn County victors seem to have some admirable ideas about internal reform and statewide expansion. In their own county they wish to do away with the fee system which legally produced for the deposed sheriff some $25,000 a year. To supplant it they would set up a schedule of annual salaries, none of them to exceed $5,000. To effect such lasting reforms on any scale, state action would be required. Hence the political machines throughout the state serve as the veterans' target. More immediate are the political contests in the three neighboring counties of Polk, Monroe and Bradley. These men are tackling a man-sized job. There is danger that an exclusively veterans' front—particularly an armed veterans' front—will embody more peril to, say, the Bill of Rights, than the corrupt political machines they seek to overthrow. But one hopeful element is that these veterans are working together not for special privileges but in the common interest. Their proposed practical reforms do not seem too airy or too high flown, either.

Strikes Against the Public Welfare

OF COURSE a philosopher might point out that no decent civilization would allow itself to become so dependent on mechanical devices that their interruption could be of any real moment. We should not have vast cities, need electricity, depend on foods and fuel brought from afar. But the civilization we live in is in fact dependent on the continuous functioning of what are generally called public utilities, and we have to act accordingly.

The recent actions of the American Communications Association (CIO) in connection with its strike against Press Wireless underline once again the necessity of setting up machinery for handling labor disputes in public utilities without interrupting the operation of such utilities and thereby putting the entire community to disproportionate inconvenience. This particular situation also serves to remind us that under our present labor laws, a very small union is in a position quite irresponsibly to deprive the people of the United States of basic needs. The rights and wrongs in the dispute between ACA and Press Wireless are beside the point; we must, as a nation, take steps to protect ourselves against the power of such a union as ACA—which, by the way, is communist-controlled.

This is not to advocate the outlawing of strikes as a legitimate labor weapon, but rather to suggest that permanent legislation is needed under which government seizure of utilities would be possible in *peacetime* (as it is now only by virtue of the extension of the President's war powers) but with such provisions that neither party to the conflict could find it in any way advantageous to invite such seizure. This would mean that the moment a strike begins, the utility affected would at once be taken over, but that all revenues during the period of government management would accrue to the government, without any possibility of such subterfuges as rental payments to the owners. If the regular employees continued to refuse to work, they would be replaced by whatever workers the government could find. And in this case it would be illegal for the regular workers to receive any pay whatever for the period during which the dispute remained unsettled. With legislation of this sort, there would be strong inducement on both sides to settle disputes without strikes, the right to strike would remain unimpaired, the public interest would not be threatened.

The World's Dinner Table

CANADA'S Dominion Bureau of Statistics recently issued an admirable summary of the world wheat situation. As far as food is concerned, wheat is indeed the staple of staples except in those areas where rice is used as its substitute, and the Bureau's summary likewise covers rice. The American wheat (and corn) crop, as newspaper readers must surely know, is the biggest on record. The situation in Europe is better, but not yet up to pre-war conditions by a long sight. The Canadian crop is not bumper, but good. Soil conditions in Argentina promise well for its 1946 harvest. Australia, which has been so badly affected by drought, promises better things for

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the current year. China's rice is no sure thing, but her northern cereal crops are above average. All in all conditions in India are none too favorable. "It would appear that the world's 1946-47 food production will be definitely below pre-war levels, although it will be somewhat larger than that of 1945-46." But very much on the debit side of the ledger are the unprecedentedly low carry-overs of cereal crops throughout the world.

In the light of this picture, we can understand the importance—indeed the absolute necessity—for the most careful kind of husbandry of the world's food supplies. It would seem inevitable that UNRRA is shortly to disappear. During early September there will be a conference of the Food and Agriculture Organization in Copenhagen, and it is expected that here plans will be developed for permanent machinery to handle the problem of surpluses in one area and famine in another. This is all to the good. But between the moment of UNRRA's demise (December 31, 1946, in Europe, and March 31, 1947, in Asia) and the emergence of FAO's long-term action we are likely to go through another season of misery for which it is essential that we prepare at present. Seventeen major American organizations interested in this problem, under the leadership of Food for Freedom, are urging the establishment of an emergency "United Nations Food Fund Board," the purpose of which would be to finance necessary food purchases on the part of nations not yet able to supply their dinner tables adequately. Certainly this is a reasonable suggestion and its adoption could do much to prevent our suddenly being faced with catastrophe next winter. Whether or not it is accepted, however, we must remember that we are by no means past a crisis situation as far as the victuals of mankind are concerned.

De Gasperi

THEY let him speak. That was something. They listened to him in silence; he spoke, and they sat there as if they could read all about it in the tomorrow's paper at breakfast and throw it down in a rage or read it aloud approvingly to their wives. They sat there as if they were not present and de Gasperi spoke to them as if he were speaking through them to people all over the world. When he had finished speaking he came down from the speaker's dais and walked up the aisle to rejoin the Italian delegation that they had put somewhere in the back of the hall—and still there was this silence. They were righteous, dignified and frozen; and there was this one man moving up the aisle so that he was the only one who looked alive. But when he passed Mr. Byrnes, the American also came to life, leaned forward, smiled, put out his hand, took de Gasperi's hand and shook it. If Mr. Byrnes had put out his leg and tripped him that would have been another way of breaking the silence.

What do they think they are, these men of the peace conference who are shocked into silence if an Italian talks?

De Gasperi said: "Gentlemen, on your shoulders rests the duty of giving the world a peace consistent with war aims: namely, with independence and brotherly collaboration between free peoples. As an Italian I ask for no special concessions. I ask only that our peace be framed within that wider peace which the men and women of all countries who fought and suffered for the ideal are awaiting."

Do these words lose all meaning because an Italian speaks them? Have we fought all through the war in order to discover forty-seven million Italian untouchables? And if a German spoke these words about "a wider peace" would they be meaningless?

We know what the Germans did before the war and in the war; we know and we do not forget what the Italians permitted their fascist régime to accomplish in their name before the war. We remember what the fascist régime did to Italians even before the Ethiopian war; we remember that the Italians did not revolt when still it was not impossible to revolt. We remember the Rosselli brothers, Matteotti, and the heavy shame that mantled Italy throughout the years of acquiescence. It was because of those years of decision that it became possible, unavoidable, for Italy to proceed to the larger crimes, Greece, Spain, and then the war; because of those years, de Gasperi represents a nation that now must atone.

We know that if Italy had won the war there would have been no de Gas peri speaking about "equals breathing the new air of international fellowship," there would have been no "new republic which blends the humanity of Mazzini's vision with the universal aims of Christianity and the international hopes of the working class. . . ."

But Italy lost the war, Germany lost the war, Japan lost the war; those nations lost the war because so many other nations believed with complete simplicity that it was necessary to make them lose the war if the peoples of the world were to have any possibility of living in an "international fellowship"—with Mazzini, Lincoln and various other historical characters free to inspire men to continue the struggle for democracy and freedom, with Christianity free to instruct and inspire men in the love of God and man, and with the "working class," and every other class and subdivision of society, free to seek a means whereby class and subdivision becomes less important as man becomes more important.

It is because the men in Paris are betraying this "wider peace" which was the aim of the war that they heard de Gasperi in silent embarrassment.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Graustark and the Indians

Report on Guatemala

Harry Sylvester

IT IS ALL THERE, ready to Hollywood's hand, lacking only apprehension by the silk sport-shirt boys from the West Coast, but with everything in place. There is the great Plaza with to the east the mountains rising in back of the cathedral; to the south the Portal, where the President was shot at (one of the reputedly 17 times); westward the enflowered park with the shell for the orchestra and over it the convenient loudspeaker, for when the music or the voice moves by air. And of course to the north the Palace. It is new and made of green, synthetic granite, and when the dictator built it he had the royal palms cut down in the Plaza so that the Palace, whose lines are very good indeed, could be more easily seen. And, so that anyone attacking the Palace from the front would have less cover.

Inside, too, the Palace has everything. The movie people wouldn't have to move a thing except the cameras and the girls in jodhpurs. There are the fish-pools, the fountains, the fluted columns (good), the murals (bad), the curving staircases, the wrought-iron work, the vistas, the guards and the carvings.

No, Hollywood wouldn't have to move anything. And if the right moment were chosen, even the pay of the extras could be saved. For there have been something like four revolutions in the past two years and anyone really interested could find out just when the next was scheduled and all the boys would have to do would be to set up the cameras.

It is, of course, a thought good only for the next palace revolution. If there should come another such as that against Ponce in October of 1944, it would be something else again. That kind of revolt doesn't happen in a palace. It happens in the jungle and in the mountains but mostly it happens near a fort, in this instance, Fort San José, in the middle of Guatemala City. Pardon me again, it's ex-Fort San José, officially so. Yet here the Indians died that October day trying to storm the fort against the latest United States weapons, and it would be nice to say that they died in a good cause, but it just wouldn't be true; for once God *was* on the side with the heaviest artillery and the Indians died trying to perpetuate one of the most vicious dictatorships in Latin America. Quite a few of them died. Official figures list a thousand dead in the revolution. US Army observers say it was more like three thousand. For they died in the provinces, too, and in the farther streets of the city where they hunted the Guardia Civil down simply because they were government employees until the remaining guards took off their uniforms as a protection.

Now the Fort is closed or obsolete or changed. . . . anyhow, it is officially referred to as ex-Fort San José and they have set up an amusement park next to it, so that when you are at the top of the ferris-wheel's swing, you can look in at the gun-portals. It is part of an attempt to convince the people that peace has come to stay in Guatemala, and a lot of the people would like to believe it.

★

Because the revolt that overthrew Jorge Ubico was relatively bloodless, indeed a kind of strike —whose technique was borrowed from the similar strike against the government in the neighboring country of El Salvador—the revolutionaries had to accept various things they did not like or want, principally Ponce, worse than Ubico because less disciplined and less experienced. Like most dictators, Ubico stressed outward and/or superficial order. With death as the penalty for the second conviction of theft, there was no stealing in Guatemala; and there were stiff penalties for violating price ceilings during the war, when the thousands of US troops quartered there made for inflation and a number of other problems. The old man was a paranoid and judged strangers by the shape of their heads. Often enough, a foreign country would find Ubico difficult to deal with for some unknown reason: the old man had simply decided that that particular country's representative had a criminal type of head. . . . He also forbade foreign entertainers to perform in Guatemala as he felt they took money from the country. The Indians were required to work a minimum of 150 days a year on the great *fincas* and for a few cents a day, this to maintain the more or less precarious coffee economy of the country. And there were, also, the killings, the torture and the exiling.

Ponce seemed interested only in perpetuating himself, where possible by violence. Ubico could always point to superficial order as his justifica-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tion, but Ponce could point to nothing. When Alejandro Cordova criticized him in his paper, *El Imparcial,* Ponce had Cordova killed coming home from a friend's home one night. Fortunately, the officer clique, most of them graduates of the local West Point, were against Ponce and they controlled the modern weapons obtained from the US. Otherwise Ponce might still be in and a number of people still alive, dead.

A revolutionary *junta* succeeded Ponce who fled to Mexico and the United States. Arevalo, the president, had been a professor of philosophy in Argentina, where he had been exiled by Ubico. Jorge Toriello, a cocktail-set politician, educated in the States, became minister of finance, and Arana, the inevitable colonel, became minister of defense. The Junta was left-wing—perhaps so much, the man said, holding his hands an inch apart—and has so far distinguished itself mostly by its inexperience and incompetence. Toriello, after putting his brother Guillermo in as foreign minister, began to exhibit the tendencies of his profession, that of business agent. Guillermo, in turn proved to be one of those Latin Americans who during their education in the States, developed a resentment against Americans, so much so that it was only with difficulty that Americans could get extensions of their visas and then for only brief periods of time. He was eased out of office late last year and Jorge followed him a few weeks later, leaving only Arevalo and Arana.

The abuses for which Toriello was conveniently blamed did not begin to clear up. Inflation of from two to four hundred percent still prevailed, there was a black-market in sugar, petty theft had increased enormously—as might have been expected after a law such as Ubico's was repealed—until it is a daily occurrence in the fashionable Reform section of the city, and various unrests are occurring every few weeks in widely separated parts of the country.

Arevalo was chosen to be president not for any special ability but because during his moderately long exile in Argentina he had acquired no enemies in Guatemala and had become aureoled, as it were, with the legend of being a Ubico martyr. Opportunistic, heavy-chinned, completely without experience, he has let himself be easily distracted and is reputedly making tens of thousands of dollars through the inflationary condition he permits to exist. When the Russian ballet was in Guatemala City last December—an event almost unprecedented in Guatemala—Arevalo drove his car over a *barranca* with one of the ballerinas in it. The girl was injured and sent to Mexico City, Arevalo was still crippled in April and the salesman who was also in the car died after 18 days of unconsciousness leaving a moderately large family.

In April the story was that Arevalo was to be removed bloodlessly, although the arrests this past July may have meant a forestalling of this. Various elements—one might call them the right wing of the party—of the Revolutionary Party had formed a new group, Partido Nacional. Like the old Accion Nacional in Mexico it comprises several elements, right-wingers pining for the "order" of the Ubico days; others who after risking their lives to overthrow Ubico and Ponce, now feel that Arevalo's incompetence and frivolity is a betrayal of his supporters; still others who feel that nothing much is being accomplished and that the economy of the country—badly disrupted by the succession of revolts and attempted revolts—two of each—is worsening under the man. In justice to this new party it must be said that it has refused to compromise with malcontents like the Toriellos as the price of their support. Perhaps the briefest way to describe what is happening is to say that the thing which bound these diverse elements together—fear and anger at the excesses of Ubico and Ponce—has gone and now in Guatemala there is simply nothing to unify them. Another evidence of discontent is the flood of new publications which appeared during the winter—one every two or three weeks—and virtually all of them criticizing the government. The students—an important element in the revolution in both Guatemala and El Salvador—are also anti-Arevalo and their importance cannot be minimized as is evidenced by the number of them, some of them under 25, who have been elected to Congress.

★

The opening of Congress in March was slightly different from the opening of Congress in the United States. From the Palace all the way to Hall of Congress on Ninth Avenue, the route was lined with Indian soldiers with fixed bayonets, one every five feet on both sides of the street. Among the soldiers, most of the Guardia Civil moved, directing the spectators. Across from the Hall, an armored car was posted, not unlike those used to move quantities of cash in the States. As the president approached in his car, there appeared first two squads of motor police on motorcycles, each with a tommy-gun slung across his back, moving just fast enough to balance themselves. Then came the President's personal guard, on horseback, their uniforms of gray and blue almost identical with those of the motor police, some of them wearing only pistols, others carrying tommy-guns under one arm, while guiding their mounts with the other. These two groups blocked the street in front of them while behind them several limousines loaded with various officials pulled up. The President was helped from one of them, while from the machines before and behind him, more guards and friends alighted,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

each with his hand on his pistol-butt, many of them scowling at anyone nearby, perhaps to relieve the tension.

★

The present government is perhaps slightly more friendly to the Church than was that of Ubico. Under Ubico the law limited Guatemala to a hundred priests. That is still the law but there are between a hundred and a hundred and fifty priests in the country, themselves as divided as the politicos. The Spanish priests—Spanish citizens, as distinguished from native Guatemalan priests—are generally disliked and a few of them during the war propagandized for Germany, although these were in a distinct minority. The native priests are about average and as in most of Latin America are ignored by the men and doted on by the women. The thin band of Maryknollers with which the war blessed many Latin American countries, are operating in Guatemala, too, and have made an extraordinarily good impression. By the nature of their Order and also because the Spanish priests have the more lucrative parishes, the Maryknollers for the most part are functioning in difficult and even dangerous country. Pushing their horses through the mountains of the Cuchumatane—where Oliver LaFarge did his anthropological study, "The Year-Bearer's People," almost twenty years ago—the Maryknollers are touched and heartened to see how vestiges of the Faith have persisted, even in villages that have not seen a priest in a generation or more. And conversely they are saddened by recurrent experiences such as this. One youngster just out of the seminary had an Indian come in with money to have a Mass said. The priest turned to make a note of it, then turning back, found the Indian still waiting. The Indian said that he wanted a receipt for his money. But didn't he trust a priest? the young Maryknoller asked. The Indian shrugged. He supposed that he did, but the Father should know that there had been Spanish priests here who would take the money and not say the Mass.

Weight is given to such experiences by others, seeing, for example, the priest about to return to Spain, sitting in the Bank of London and South America and, in full view of everyone, making out American travelers checks—a two- or three-inch stack of the one hundred dollar denomination. . . .

Catholicism is in the same sad and confused condition in Guatemala that it is in most of the rest of Latin America, with, as Richard Pattee pointed out, the possible exception of Mexico. Of the sixty-odd members of the Congress, four attend Sunday Mass. What advances the Church makes or has recently made, are of a superficial nature.

A month after threatening to exile the Archbishop, the Government turned around and bestowed the Order of the Quetzal on the Apostolic Delegate to Central America. The Archbishop, who is one of those men like Archbishop Martinez of Mexico of obvious sanctity, had merely complained about a recurrent attempt to reduce the number of priests to the legal maximum.

Apart from the limitation on priests, there is no real persecution. None is needed. The Spanish conquistadores attended to that four centuries ago as they did in the rest of Latin America. One hears now and then in "Catholic journals" such as *Our Sunday Visitor,* of a so-called "black legend" about Spain. This amateur historian thinks there is also a white legend about Spanish Catholicism. Else how account for the unbelievable superficiality of Latin American Catholicism, in which the symbol has come to stand for the thing and for so many centuries that the Church in Latin America is the shadowy, unsubstantial thing it is? I know South American Catholics who attend Mass and also flog their Indian peons; Guatemalans who call themselves Catholics while talking of killing the Indians as the solution of the Indian problem. Yet the men in Guatemala who do not attend Mass are more intellectually honest than the pious ninnies who dress live angels with four-foot long gilt wings for midnight Mass at Christmas while paying their *criadas* six dollars a month for working a fifteen-hour day. It is simply impossible, one man said, to take seriously the sort of Catholicism preached by the native and Spanish priests.

There is perhaps the most acute Indian problem in all of Latin America; and after the sixth drink at the Guatemala Club people start shaking their heads and telling the Americans present that we solved the Indian problem in the last century by killing the Indians off and now we become horrified at their wanting to do the same. The answer to that is always a little difficult.

The status of the Indian in Guatemala is fairly close to that of the Negro in the United States, but with this important difference, that the country's economy cannot function adequately without the Indian. Revolution and the airy but almost completely unfulfilled promises of the new government have left the Indian more than usually bewildered. He has been for so long used to the iron laws of Ubico and his predecessors that now that many of these are relaxed and he is more or less on his own, he often does not know what to do. White Guatemalans insist that the stern laws were a necessity and point to the last large rising being less than a half-century past. To bear out their contention—anyhow, on an obvious level—the sad fact is that the Indians have risen at least four times during the last twelve months, although only once with bloodshed, when in the little village of Patzicia, on what will be some day the Pan-American Highway, they took the tiles off

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the roofs of the houses and went in and killed eighteen Ladinos. This happening and others—such as the curious and bloodless rising in which 400 Indians marched to within a few miles of the pilgrims gathered to worship the Black Christ of Esquipulas and then marched away again—are generally attributed to Mexican communist influence, but Antonio Gouboud, head of the Indian Institute in Guatemala and others say it was local politics.

Perhaps the only way to resolve the Indian problem is miscegenation. Yet there seems a lag in this trend compared to colonial days, and while many Guatemalans admit freely to Indian blood, there is a desire and tendency to marry someone of their own or a lighter race, perhaps due to North American influence.

A *ladino* is anyone with Spanish or white blood in him, even a sixteenth. So that to pursue such a distinction too far is to reduce it to an absurdity. Gouboud, a University of Chicago trained anthropologist and former employee of the Carnegie Foundation, makes what seems a more valid distinction, one along cultural lines. If an Indian lives in Ladino culture he is considered a Ladino; if a Ladino has sunk to where he lives as an Indian, he is considered an Indian. When the Indians killed the Ladinos in Patzicia they killed some people with Indian blood in them.

★

There is also a German problem. Before the war, the Germans formed the most influential colony in Guatemala, and during the war Guatemala was what the newspapers call a hot-bed of espionage. Hardly a week went by without a plane-load of suspect Germans being shipped to the States for questioning and detention. Now they are coming back, fifty of them at one time this spring, and the current argument is whether their coffee *fincas* should be given back to them or not. In general, more sober people in Guatemala distinguish between good and bad Germans and the current complaint is that the US, in permitting the Germans to return there, has not itself made that distinction.

The Germans in Guatemala would require a separate and much longer article and one requiring months of research. It can only be said here that the Germans in Guatemala often seemed different from those in Germany. Both LaFarge in his anthropological study and Chester Lloyd Jones in his "Guatemala, Past and Present" (a pedestrian but perhaps the most authoritative book on Guatemala) mention the German *finqueros* treating their Indians better than average. Perhaps this was due merely to a desire for greater efficiency, but the Germans have left an almost indelible impression on Guatemala (also partly through intermarriage with both Ladino and Indian) and even today are at least as well thought of as any other foreign colony. Twice during the winter, Hitler's picture was cheered in moving picture houses, although one FBI man with a long and good record in Latin America during the war, says this was merely a kind of joke.

There remains, of course, the puzzle of those Germans who were devoted to Hitler while treating their Indians well, but it's nothing to attempt to deal with in a few bright paragraphs.

When the Pan-American Highway committee of the US Congress came to Guatemala early in March, its members were surprised to find the road from the Talisman Bridge at the Mexican border was a one-way trail to Quetzaltenango and from there two-way but ankle-deep in white dust. Jennings Randolph, a congressman from West Virginia, apparently not wanting the trip to be a complete failure, returned to the States and the AP quoted him as saying there was organized communist activity in Guatemala, at least as well organized as Axis groups before the war. He had talked to hundreds of people, the Congressman said.

This correspondent has also traveled that fantastically bad road and talked to some hundreds of people, and perhaps been in a few places the Congressman missed such as San Raimundo and Los Claveles, and I don't know anything about the activity he speaks of. Nor, one might add, does the unusually intelligent FBI unit posted in Guatemala. Trouble or disaffection of any sort in Guatemala is always attributed to communists by that intelligence symbolized by those same ninnies who dress live angels with those long gilt wings. There was a sad little communist workers' school closed early this year by the government, and there are a few Mexican communists stirring up trouble among the coffee-pickers for some reason, but to speak of organized international activity on any serious scale is a bad joke. The danger now is that, because of its own inefficiency the present government might give enough strength to certain elements in the country, might divide the people enough for Ponce to make a successful revolt. The torture in the cellars might get bad enough this time for our Ambassador Kyle to leave off introducing new strains of cattle into the hinterlands of Guatemala and stay around the city long enough to do something about it.

Ubico, living somberly in New Orleans, was done politically even before his death in June; but the elements he represented or was a symbol of—they are in all countries—are gathered around Ponce, and people in Southern Mexico, are active with them. Particularly in the state of Chiapas—where Graham Greene, on muleback in the rain, mourned the terror and the superstition of a Catholic population.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Wages and Prices in France

GASTON TESSIER

The author of this article is Secretary-General of the French Federation of Christian Workers and we are publishing it to show the participation of the Christian Trade Unions in the complicated political and economic reconstruction of France. —THE EDITORS.

BECAUSE of its complexity, the problem of wages is one of the most delicate to adjust in the difficult and slow return to a peacetime economy. The solution—which must be rapid—becomes more difficult when we attempt to establish an equilibrium between the cost of living and wages at a time when the economic and social order is in a state of complete reorganization.

Thus, it is not astonishing that throughout the world conflicts between employers and wage-earners are numerous. If France has not experienced—up to the present, at least—a wave of strikes analogous to the one that has just subsided in the United States, it is not because of a lack of grievances in the ranks of labor. Cost of living and wage indices record a 50 to 60 percent decline in purchasing power since 1938. While the average salary of the French worker at the beginning of 1946 was 5,000 francs per month, the cost of the 2,152 calories considered the daily minimum for life has risen to 6,152 francs.

In view of this situation (which is difficult to understand when we consider the actual resumption of production) it is natural that Mr. Croizat, Minister of Labor, should have praised the workers for their calm and patience. At that time, labor had confidence in the government's policy of freezing prices and wages. But, confronted with the ineffectiveness of this policy, the large labor organizations were forced to denounce the acceptance of this system which had become, for the workers, nothing more than a bad bargain, since prices were progressively rising above the stabilization level.

The National Committee of the CFTC (French Federation of Christian Workers) declared at Paris in April, 1946, that it was no longer possible to tolerate a situation which imposed such heavy sacrifices upon the working class. It emphasized the fallacy in envisaging a renewal of production while an increasing number of workers, due to salaries far below the subsistence level, found their forces day by day declining and their health compromised.

At the 22nd Congress of the CFTC, the Committee addressed an urgent appeal to the public authorities to institute without delay a better economic system based on the following points:

1. immediate introduction of a procedure whereby prices would be lowered in all branches of industry and commerce where resumption of activity has been ascertained.
2. adoption of various measures tending to limit to a strictly indispensable number the opening of new business enterprises and to do away with all superfluous middle-men.
3. application of a coherent policy of supply, based principally on the cooperative system with rigorous ceiling prices at the production level, and containing effective measures for repressing black marketeers, and definitive closing of firms which have twice violated regulations in force.
4. immediate production of articles of social utility, especially clothing, hosiery, footwear, with rigorous control of production, distribution, and prices.
5. revision of the policy of international exchange with a view to prohibiting exportation of food and articles whose actual production does not assure the necessary minimum to the French population.

Since the effect of these measures could not be instantaneous, and since a reevaluation of purchasing power is urgent because of workers' deficient health, the Committee declared that it was necessary to allot immediately to all categories of workers a sum of 1,500 francs a month as compensation for the high cost of living. The allotment should continue for a short period until wages are adjusted by the competent authorities, and should be accomplished by an increase of 100 percent in the family allowance and a suppression of the 10 percent reduction in women's salaries now in effect in certain professions.

At the same time, the CFTC gave an order to its members on Consultative Committees and Committee on Price to refuse to discuss any rise in retail prices.

Several weeks later, the CGT (General Federation of Labor) also declared that it refused to accept any longer the growing discrepancy between wages and prices; it demanded, in an unequivocal manner, an increase of 25 percent in all salaries and wages. This demand did not fail to arouse the National Council of French Industrialists who notified the government of its fear that such measures would lead to the gravest consequences for the national monetary system. Léon Jouhaux, of the CGT, very justly replied:

"It is always the same; during the entire evolutionary period we have seen prices steadily rising without protest; it is well known that misery has settled down in the homes of the workers; their heroic efforts to raise the level of produc-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tion have been recognized; but no steps have been taken to alleviate labor's distress, which increases daily. It is only when the question of wage increases arises that we hear a cry of alarm about inflation and the infernal course of prices and wages. Why didn't they think of this earlier? Must the workers be the eternal victims of short-sighted policy, of lack of energetic and efficient measures?"

If the Bidault Government, which was forced to take a stand on this question at its recent formation, has shown itself somewhat reticent about the 25 percent general wage increase demanded by the CGT, which it finally limited to 15 percent, it appeared, on the other hand, inclined to accept the suggestions of the CFTC regarding compensation for the high cost of living and increased family allowances. It was equally inclined toward the idea put forth by the CFTC, of an economic conference of responsible elements in labor, agricultural, and industrial organizations, grouped around pertinent cabinet ministers.

This conference, now in session, is attempting to harmonize legitimate interests and above all is trying to bring about unity of policy and action in social and economic fields among the participating cabinet ministers. The wish of the CFTC is that the conference give a new orientation to the French economy, that is, that it substitute for a much too disorganized régime, a definite policy of production which would correspond to the needs of the people. It should undertake a vigorous program for lowering prices, which is possible—no matter what is said, and which is still, in the present circumstances, the better method of safeguarding purchasing power. It should achieve a harmony between agricultural and industrial prices without which it is useless to try to set up an economic program. Finally, the conference should reestablish a true wage scale based on pay sufficient for minimum needs for the unskilled, which would increase liberally for skilled workers, technicians, etc.

The task ahead of us—both immediate and for the future—seems well delineated. We may rejoice to see that management and labor, as well as the government, are applying themselves to the job, and we hope that their united efforts will result in improved conditions for labor proportionate to the economic revival which daily becomes more and more evident in the whole of French life.

Grafenau's Economy Denazified

Conclusion of a German case history

William H. Jordy

IN AT LEAST one important respect the denazification of German business under "Law 8" was more significant than the elimination of the nazis from the local government bureaucracy under the July 7th directive. The law provided that the Reich economy would be denazified by the Germans themselves, with military government acting only in a supervisory capacity.

Laws 8, 51 and 52, therefore, were interrelated. *Any worker,* except one exerting no supervisory powers, could be declared an "active" nazi under Law 8. When so branded, his bank account was blocked under Law 51; he was removed from his former position and permitted reemployment only as a common laborer in some business other than that in which he was working. If the *owner* of an enterprise was washed from his former eminence, however, not only were his personal assets frozen, but his business was controlled by Law 52.

Law 52 could also be invoked against holdings taken under duress during the period of the Third Reich. In Grafenau, for example, a woodworking mill and a glass factory, both owned by Jews before being "legally" sold to their nazi owners at ridiculously low figures, are now under property control. Finally, this law may be applied against state-owned enterprises like the Kreis's *Hitler Jugend* home, or for Allied-owned businesses, like a cluster of Standard Oil filling stations.

Actually, after Law 8 had been operative all of six months, higher headquarters suddenly ruled that business owners could not be dispossessed under this decree, leaving only foremen and other subordinate supervisory help to be removed by the German denazifying committee. Thus MG Detachment D-303 was forced to transfer records on business owners from the file marked "Dismissals: Law 8" to the one labeled "Dismissals: July 7th Directive." Although characteristic of administrative confusion among the various levels of MG, such paper shuffling does not alter the fact that Grafenau's economy was denazified largely under Law 8.

Since the passage of Law 8, businesses under property control in Grafenau increased from zero, September 1, 1945, to 25, on February 15, 1946.

The publication of Law 8 brought considerable

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

condemnation. Those who clamored loudest complained against three important extensions of the July 7th directive. First extension: Whereas the July 7th directive provided for the ousting of nazi "chairmen, all members of the board of directors and leading executives" in businesses capitalized at over 1,000,000 RM or employing over 250 persons, Law 8 (in effect, if not in intent) provided that all businesses, down to the local grocery, would denazify themselves. The complaint: MG cannot possibly supervise the denazification of the smaller enterprises. Second extension: Whereas the July 7th directive states that the retention of some nazis would be permitted, when in the "sound discretion of MG such requests are based upon the non-availability of suitable personnel," Law 8 specifically emphasized that only "health or public safety" would be just cause for retention. The complaint: Highly technical businesses must close. Third extension: the provision in Law 8 for a "quasi-judicial review board . . . established by the Landrat . . . and under the supervision of MG," to make certain that business personnel was comprised either of "non-nazis" or, at worst, of "nominal" nazis. The complaint: You can't trust the Germans.

The solution to the problem of how to begin to turn over denazification to the Germans rested in a careful selection of this quasi-judicial committee. Lieutenant Cohen explained his criteria: "I had to be certain that the individuals were entirely free of nazi taint, that they were fair-minded, and finally, that they were generally respected in the community."

These criteria provided the seven-man board, headed by a 70-year-old lawyer, Dr. Heinrich Wagner, who had been traffic control director for Cologne until Hitler objected to his non-Aryan spouse. Dr. Wagner's plodding judiciousness was supplemented by the incisive questioning of Christian Bauer, a Social Democrat who went to Dachau for his convictions and returned home to become the only burgomaster elected from his party in the Grafenau district. Then there were those who were less distinguished but still generally respected: Another burgomaster, a miller, the proprietor of a dry-goods store, a carpenter and a grocer.

First, this committee totaled the Kreis's businesses—765. Of these, 298 were found to have Party members either as owners or as foremen. Before it disbanded as a result of the new ruling, the committee believed those enterprises to be 100 percent cleansed of "active" nazis.

The investigating procedure was simple. The former Nazi Party member who wished to be reinstated in business came to the committee for clearance. A date was fixed for hearing his case and notices were posted on village bulletin boards for anyone interested in testifying.

On the day of the "trial," witnesses and defendants mingled freely outside the door of the modest courtroom. The first case was called. *"Guten Tag, Herr Schmidt,"* Dr. Wagner rumbled. In a small community like Grafenau other members would murmur greetings. "Won't you sit down?" Dr. Wagner waved toward the straight-backed chair facing the "judges." Then, glancing at the *Fragebogen,* he asked several routine questions, "Name? Village? Occupation?" He explained that the committee would decide whether Herr Schmidt was an "active" or a "nominal" nazi and that the final decision must await MG review. Then, abruptly and informally, the questioning began. "Have you belonged to the Nazi Party? When did you join? Did you ever wear a uniform? . . ." Because they knew their neighbors, these men usually knew what the verdict would be before it was rendered.

George Fey, master chimney sweep. He had a number of witnesses who swore that they had never seen him attend a nazi meeting, wear a uniform or carry out any other activities for the Party. The committee declared him nominal and he left the interrogation chamber, once more *Meister* over three employees. Gayetan Stockbauer, quarry foreman. He had proof and witnesses that he was forced into the Party on the threat of losing his job. When SS troops, retreating before the 3rd Army, demanded to know the location of a cache of explosives in order to blow a Kreis bridge, Stockbauer kept his secret. He also returned to his job. Helmut Stiller, accountant and former SA corporal from Silesia. That was enough—"active."

Up to February 15, with several hundred more "appeals" yet to be heard, the committee had decided that 17 Grafenau businessmen were "active" nazis; the remainder were declared to be "nominal" members. If the total of active nazis seems tiny, it must be recalled that few persons in Grafenau, where education is as limited as the number of fat pay envelopes, could either act as efficient propagandists for the Party or profit from trade connections with it.

Practically every "big" businessman in the Kreis was made jobless under Law 8. When measured against current criticism of industrial denazification, this record may come as something of a surprise. In part, of course, the surprise is due to the fact that examples of smooth-running public administration make dull reading. Then too, Grafenau corporations are so comfortably simple in structure that, even if one were so inclined, there would be little temptation to call any technician essential. More important, however, is a healthy rule-of-thumb held by Lieutenant Cohen. "Any man having a top job under the nazis has a lot of explaining to do if he is to be cleared."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Of course, many of these complaints against inadequate business purification are justified and, tragically, there are sufficient evidences of incompetence to cast a sickly glow over the entire picture of German industry. In a Kreis close to Grafenau, for example, the committee was almost completely composed of businessmen, under the mistaken notion that birds of a feather would be the best authorities on the flock. So many active nazis were reestablished behind their old money tills here that the local detachment was forced to appoint a new committee. The same committee in the Landkreis close to Grafenau was given an orientation speech by an officer from the industry section, which, in substance, warned, "We want you to pick out the nazis. But use judgment; you don't want to ruin your economic system either." The committee simply followed this advice.

Potentially, however, the most dangerous aspect of our industrial denazification is that there has been, thus far, no provision made for the disposition of assets and property now controlled under Laws 51 and 52. Ousted nazis will do everything in their power to sit again at the head of their enterprises or to manipulate trustees to their personal advantage.

To take a concrete example: Herr Reinhart was not only among the most enthusiastic Party members in Landkreis Grafenau, but his woodworking plant had been "purchased" from a former Jewish owner for a fraction of its value. The factory itself did not come under property control until late last fall. While D 303 concentrated on other problems last summer, Reinhart made use of the delay to stock himself against his inevitable dismissal. He proceeded to take so much capital from the business that the sawmill, which had shown an annual profit of about 1,000,000 RM for the fiscal year 1944, was 700,000 RM in debt when MG took over. Much of the machinery had been removed from the Grafenau plant to other buildings in two other Landkreis. Even after the Grafenau factory had been brought under property control, it required two months of paper work before D 303 succeeded in getting these off-shoot enterprises under Law 52—and, during this period, ironically enough, Reinhart was working for the Army.

It was close to 1946 before all of Reinhart's earning capacity had been taken under control. By this time he had salted away a considerable fortune. This was now used to hire legal assistance in one Landkreis and to fight MG actions in three others. Strangely enough, there is (or was, at least) nothing to prevent lawyers working as judges in MG courts and as custodians for property seized under Law 52 from lining their own pockets with the marks of their countrymen who have been dispossessed.

Much to Captain Perlman's surprise, one morning a letter arrived from Munich, suggesting a new Landrat be appointed. It had been brought to the attention of Bavarian headquarters that the man most suited to head the Kreis government was none other than Herr Reinhart. Thanks to D 303's vigorous rebuttal, Dr. Semank remained in office. What had happened? One of these MG-appointed lawyers, a former concentration camp victim, commanded considerable prestige in Munich. Reinhart's marks did the rest.

★

The first step in combatting these dispossessed entrepreneurs seems obvious: Wipe out their illegal fortunes. A change in marks, just as Czechoslovakia and Austria have recalled their currency, would do it. All old currency, not converted before a deadline, becomes valueless. When nazis appeared with their hoardings, these would go into blocked bank accounts. Stripped of their fortunes, these men would be largely stripped of their immediate power.

The critical decision, however, rests further in the future. What shall be the disposition of the enterprises now under property control? The answer must await a more detailed plan for the overall Germany economy than MG has formulated up to now.

The interim requirement is simply vigilance. In this connection, it is chill comfort for the American people to realize what little detailed check they have on the all-important process of denazification. The industrial section has seemed particularly secretive. There is a tendency to ignore progress reports and, when releases are issued the "everything-is-hunky-dory" type of public relations serves to cover up whatever inadequacies may exist.

★

A new denazification program was announced by Gen. Lucius Clay during a Berlin press conference on March 4, 1946. In substance, the latest decree, which supersedes the July 7th directive and Law 8, makes all denazification a German responsibility. The new regulation provides, as Law 8 did, that a denazification committee will be established in each Kreis. A new *Fragebogen* to end all *Fragebogen* will be filled out. This questionnaire will be completed for every German over 18 years of age. Previously, the *Fragebogen* has been required only for persons seeking a job. Many nazis have escaped punishment by living from past earnings or by entering upon such self-conducted enterprises as the prevalent speculation in postage stamps issued by the four occupying powers.

On the basis of these questionnaires, the committee determines the degree of each person's culpability in the crimes of National-Socialism ac-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cording to five gradations: (1) major offenders, (2) offenders, (3) lesser offenders, (4) followers and (5) exonerated.

The top rung of this ladder of crime includes all war criminals, all Party officials (down to the rank of "village leader"), as well as top nazi business personalities. The second level includes all those who joined the Party prior to May 1, 1937, and who do not fall into the first category, as well as professional military officers who belonged to the Party while in the Wehrmacht, and all volunteer SS personnel above the rank of private first class. The third rung is largely for those who profiteered under the Third Reich, while the bottom two steps are reserved for those who were merely "nominal" participants in the Party and those who are completely exonerated.

This ladder of crimes is followed by a ladder of punishment. Those on the top rung will be interned in a labor camp for from two to ten years; their fortunes will be confiscated; they are forbidden ever to hold public or propaganda offices; for at least ten years they cannot vote, belong to any party, engage in political activity, join a labor union, or own an automobile; during this decade they are prohibited from undertaking any kind of work except that of a common laborer. Offenders of second rank receive similar punishment, except that the term of chastisement is generally limited to five, instead of ten, years. Lesser offenders are prohibited from entering the abovementioned professions for a probationary period. During this time, if owners of businesses, they will be barred from their enterprises which will be managed by a trustee; or if foremen in industry, they may be demoted. All money obtained from Party connections will be confiscated; finally, they will pay higher taxes for reparation and reconstruction. The list of punishments ends with the payment of additional taxes for offenders in the fourth category.

But matching the rigid categories of crime and punishment, there is a third—the flexible ladder of justice. Anyone believing himself misclassified may appeal for a hearing before the local denazification committee. At this hearing, the defendant is opposed by a full-time prosecutor, whose job is to present the arguments in favor of maintaining the original classification.

The first reaction by Grafenau villagers to the new declaration seemed to be approval and belief that this law was, at last, a fair one. The average nazi burgomaster in Grafenau, for example, was guiltier than the average teacher, even if the latter had joined the Party prior to May 1, 1937. Yet, under the July 7th directive, both were punished by being dismissed. According to the latest directive, the burgomaster would probably fall into the first category of punishment, while the teacher might rate a lighter sentence. Another example: Under Law 8, the "nominal" nazi received exactly the same privileges as the Dachau victim. According to the latest directive, the most nominal nazi will be classed as a "follower" in the fourth category and, consequently, will be forced to pay additional taxes. The aforementioned quarryman, who kept the secret of the hidden stores of dynamite from SS-troops might just squeeze into the "exonerated" cubby-hole, which gives public recognition wherever individualism triumphed in some way over nazi totalitarianism, provided he could indicate some positive suffering as a result of his action.

If, on paper at least, the Liberation Law is the fairest decree yet promulgated, it is also the most stern. In the above examples the burgomaster and the nominal nazi will be punished with greater severity than they have been by previous legislation. The teacher may or may not have a harder lot—depending upon his activities. Only the quarryman, if he proves his case, will receive a lighter sentence. Whether the Grafenau citizenry will continue to favor the new law depends upon whether their adjective "fair" means what it says, or whether they feel that a second trial will mean a lighter sentence.

Even a brief summary of its operating principles indicates that the biggest weakness of the new law is precisely at the point of its greatest significance, that is, the power given to the German denazification authorities. Once again the effectiveness is dependent to an almost frightening degree upon the initial selection of personnel, this time made by the Germans.

Persons who believe they have been wronged by the decision of their local committee may now appeal their case to a higher court. Unfortunately, the appeals will be heard in a central city, while experience has shown that the most efficient denazification is carried out in the home community. Then, too, some German lawyers who have administred Law 8, believe that this appeal system, coupled with the introduction of the penal code, will make endless legal delays possible.

Another ominous note is struck in that section of the new law which outlines the punishments for those who used their Party membership card as a passport to fatter profits—the "lesser offenders." The law states that their businesses will be put under trusteeship during a probationary period of unspecified length. At the end of this time, they would presumably return to their offices ready to earn more money, now that they had been washed a tattle-tale gray in the new denazification laundry. As one propertyless concentration camp victim remarked, "These men would welcome the opportunity to clear themselves so readily." Thus, the disposition of blocked

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

property is, under this law as well as under Law 8, a major threat to denazification.

Small businesses present still another problem. One of the reasons for MG's belated decision that owners would not be prosecuted under Law 8 was the fact that, in cities particularly, slapping all nazi businesses under Law 52 meant that tiny shops up and down main street were changing hands with confusing rapidity. So many trustees were involved in the transformation that MG could not detect possible collusion between the dispossessed and the trustee. Before too many are effected by this new legislation, then, MG had best define its "denazified" Germany, instead of losing prestige by hemming and hawing its way out of a predicament which could easily have been prophesied in the beginning.

Of course, the decree is a German edict and Germans will administer it. But the direction it takes and the goal it seeks must be predetermined by MG. Quite aside from our own concern for denazification, the Germans will consider this an MG law even though their own people are in the driver's seat.

Actually, the Americans have only the job of supervision. But this is a tremendous task. It is criminal that this inspection must be made (and here the arguments are directed at MG in general and, in no way, meant to reflect on the personnel of D 303) by an inadequate force, composed in part of discarded Army tactical officers, in part of politicians and of the same petty black-marketeers that exist in the Army itself, and in largest part by sincere, hard working, underpaid men, who unfortunately do not have the background prerequisite for the job. There has already been too great a dependence on a few natives in certain Landkreis where MG officials have found one or two "trustworthy" Germans on whom they have pyramided so much work that this select handful practically runs military government. That tendency will, if anything, be accelerated under the new law.

And even if these problems can be met and successfully overcome, there is still room for pessimism about the operation of this law. The decree provides an opportunity for the citizens of Grafenau, and for those in every other Landkreis, to liberate themselves from National Socialism and militarism. But, after all, the biggest problem is the average Grafenau villager himself, and the average German everywhere. He shakes his head and murmurs somewhat awesomely, as though he himself cannot understand the reasons for his utterance, "Some day we shall turn again to a strong leader. It is always this way in Germany." The most that can be claimed is that a people frees itself. The door to such freedom is ajar; the German people can choose to close or open it.

Communications

REPUDIATION IN ST. LOUIS

New York, N. Y.

TO the Editors: Even though I have changed my address from the National Conference of Christians and Jews to the Anti-Defamation League, I continue to be now, as always, a loyal and faithful reader of THE COMMONWEAL. I was recently rather interested in your editorial comment preceding Art Kuhl's article called, "Repudiation in St. Louis," in your issue of July 12.

From my knowledge of the St. Louis picture—and St. Louis does represent a danger-spot, not only because of the possibilities of Gerald L. K. Smith, but also because of the real irritation between Catholics and Protestants, occasioned by the K. of C. "ads" on the one hand and Bishop Oxnam's Reformation Day speech on the other—Art Kuhl did a good job in his description.

It is your editorial comment, however, which intrigued me, for the issue which you present, "the principle of free speech in American public life," is one that should get constant examination and support from its advocates, among whom I count you as well as myself. I believe with you a definite technique is emerging with respect to some groups on this issue of free speech, but I believe that your editorial lumped too many and disparate points.

In the first place, let us examine the attitude toward free speech which arises out of the gyrations of the Communists. I need not tell you that for every turn in the Comintern which, I think, still exists despite its alleged demise, there is a turn in the line of the CP, USA. For example, from 1928 to 1935, that is between the sixth and seventh meeting of the Comintern, the line called for opposition to all non-Communist forces. These included Democrats, Republicans, Socialists and everybody. In many ways, Mr. Roosevelt was singled out to be the chief target of the Communist Party forces in this country during that period. After 1935, and for four years, there was a period of the "People's Front" in which everyone, willing to permit it, was embraced. Then came the twenty-two months of the Nazi-Soviet Pact, at which time again the enemies of 1928-1935 became the enemies of 1939-1941. Again Mr. Roosevelt became the chief target of the CP. All acts which would create disruption, including Mr. Bridges's politically dictated strike against the North America Aviation Company, were promoted.

In the foregoing period, Communists invoked the plea of free speech. This they did in order to use every foul name in the political lexicon against their opponents; this they did in order to use every conceivable lie in describing their opponents. In many ways their policy was directly analogous to Hitler's, the bigger the lie the better the chance of its acceptance. If they had succeeded, the free speech which they exercised in bringing about their success would henceforth have been denied to all who would have disagreed with them. So, too, with Hitler. He and his cohorts exercised free speech in the Weimar Republic. On their accession to power, free speech was denied to all who opposed them.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Certainly it seems to me we must examine the issue of free speech. We understand that in this country, at any rate, free speech is a right conferred upon us by the Constitution and natural law, carrying with it a correlative obligation, for such rights are not absolute in any man-made sense. Query: "At what point does the obligation enter to limit the right?" Query: "At what point do we limit the right in order to prevent it from being destroyed completely?" I think it is relatively easy to take an absolute "libertarian" position. I submit that it is probably erroneous in politics and morals to do so.

Your editorial proceeds to couple the kind of social destruction carried on by such Communist groups and their dupes (carried on also by fascist groups and their dupes) with another group which you call, the "unwise opponents of anti-Semitism."

Now, I am sure that there are both wise and unwise opponents of anti-Semitism. I presume that you mean that all right-minded people oppose anti-Semitism, but there are some who oppose it successfully and soundly and those who oppose it unsoundly, however successful they may temporarily be. I think that it would be helpful if you did not lump the issue of totalitarians and free speech with the problem of prejudice and free speech. I think it would be helpful if you defined more precisely the second group (i.e., the "unwise" ones), or if you cannot define them, you might at least point to them so that we would have a descriptive illustration of what you mean. I know that you of THE COMMONWEAL do not mean that people who might disagree with you are unwise. The issue, I submit, when it is further clarified, will come down to not so much a matter of definition or of wisdom, but of a sound balancing of the social forces that seek to preserve on the one hand, as against those who seek to destroy, on the other, the very fabric of our national life.

I know that you feel as I do, that we must oppose the Gerald L. K. Smiths, the Coughlins, the Terminiellos; that we also must oppose the William Z. Fosters, the Mike Quills, the Mike Golds, and their respective followers. The question then becomes one of what we do as a matter of tactic to express the principles of our opposition. How far shall we permit our tactics to take us? By what yardstick shall we measure the tactics we take? Obviously, the matter of tactics always is ground for difference.

It seems to me, therefore, that it is in the light of such a discussion we should examine what is done in any particular case with a Gerald L. K. Smith. It seems to me that if we turn the searchlight of exposure upon his misdeeds, if we can use facts to inform a citizenry and its elected officials, and if the right thinking, good people of the community decide to have no truck with him in any way, surely we are not interfering thereby with his freedom of speech. He remains completely mobile and vocal. All we have done, and I am not arguing that it is *necessarily* the wise thing to do as a matter of tactics, but I think it is at least defensible as a matter of tactics, is to make it possible for people to make a clear-cut choice.

FRANK N. TRAGER,
National Program Director,
Anti-Defamation League of B'nai B'rith.

The Screen

Midsummer Night's Movie

SEVERAL concoctions are offered this week as light entertainment. A couple of them have their serious moments; but neither as comedies nor as thought-provoking slices of life are any of these movies likely to lure you from a good book. You may even decide, after reading these paragraphs, that most of these pictures couldn't draw you from a hot pavement into an air-cooled theater.

"Two Guys from Milwaukee" uses that old joker about the poor-little-rich-prince (Dennis Morgan) who never ate a hamburger and is tired of formal receptions and shaking hands. He wants to meet "the people." So, on a New York visit, this guy who is destined to be Henry XI of some mythical Balkan country, ditches his aide, pals with a taxi driver (Jack Carson) meets some people—mainly his new pal's girl (Joan Leslie). Most of this is slow and obviously pointed toward lessons in democracy; sometimes its local color and wisecracks are amusing, like Carson's description of New York: "an island built to accommodate a handful of Indians, but seven million people moved in on 'em." The three-cornered romance that develops is not too bright, but its ending may surprise you.

For those who like whimsy, particularly the Irish kind, *"Three Wise Fools"* is a prepared dish. Based on Austin Strong's play of some years ago, it tells about three rich Americans: grumpy old bachelors (Lionel Barrymore, Lewis Stone, Edward Arnold) who adopt the granddaughter of a woman they once courted and lost to an Irishman. This child (played by Margaret O'Brien who can do practically anything a director asks her to) is steeped in Gaelic tradition, complete with a belief in fairies. She is aided in her beliefs and Irishness by the bibulous manservant (Thomas Mitchell) who brought her to this country. Quite a conflict arises, between the bachelors' meanness in wanting a certain piece of property and the girl's refusing to sell because of a tree that houses the elves and wee folk. She actually sees them (we do too!) and the bachelors play a dirty trick on her to make her see more leprechauns than there actually are. If you haven't a strong constitution, you'll think a dirty trick has been played on you, too. However one of the pixies is a delight: the one who refuses to believe in human beings.

"Never Say Goodbye" makes some pert observations about the unhappy child of divorced parents. It also makes several unintentional points by having Patti Brady portray this child as a sophisticated, obnoxious brat most of whose sentiments and attitudes are artificially adult. One can hardly blame the child, for she lives six months with her mother (Eleanor Parker), a rather pleasant but weak character who is dominated by her own mother (played by Lucile Watson as the original battle-ax in all mother-in-law jokes); and six months with her father (Errol Flynn), a painter of pin-up girls who mixes business with pleasure and is certainly a confused individual for not seeing that his ex-wife is much prettier and more suitable as a mate than any of his models. The contrived story is mainly concerned with the efforts of the child to bring

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

her estranged parents together again. She gets considerable help from them, although their maneuvers are frequently in dubious taste. And she gets even more assistance from a big-hearted restaurant owner (S. Z. Sakall) and a Marine (Forrest Tucker) whose brawn is effective in giving Flynn his come-uppance.

The best production among these new pictures is to be found in *"Claudia and David,"* which continues the Rose Franken stories started in "Claudia" and displays a good cast in an authentic Connecticut locale. Its subject matter is rather limited, however, for Claudia, though now the mother of a three-year-old son, is still the scatter-brained chit she was when we last saw her. And she taxes our patience as she must David's; although he seems to be bearing up pretty well when she's neurotic about their child or jealous of one of her architect-husband's clients (Mary Astor). Several of the cast continue rôles they started in the first picture, principally Dorothy McGuire and Robert Young who play the title couple with charm and a lot of talk. Walter Lang's slow direction is no doubt due to the verbose script which was written by Miss Franken and her husband, William Brown Maloney. Once more the suspense is greatest when Claudia has to learn all over again to make friends with pain. The occasion presents itself forcefully after David is seriously injured in an accident; but the outcome need not worry the matinée crowd who will probably go on seeing these sequels just as their mothers once accompanied Elsie Dinsmore through volume after volume ad infinitum and great-grandmotherhood.

PHILIP T. HARTUNG.

Books of the Week

The Discovery of India. Jawaharlal Nehru. John Day. $5.00.

THIS, the third volume of his great autobiography of India, was written by Pandit Nehru in Ahmadnagar Fort prison during the five months, April to September, 1944, and is dedicated to his fellow prisoners.

In the June issue of *Horizon,* an English liberal monthly magazine, the editor, àpropos of the current British-Indian negotiations, rejoices that "in a short time no Englishman need feel that any fraction of guilt for a lathi charge is his" and adds, "occupied countries are liked caged animals; who would not rather photograph a wild elephant than ride on a tame one?" Aside from the obvious fact that, from an economic angle, tame elephants are always and everywhere preferable to wild, such glib optimism, such a gay sloughing of two hundred years of British history, are not the reaction induced by reading this third magisterial tome of India's greatest living temporal leader.

When Pandit Nehru went to jail in 1942 (for the umpteenth time—he seems to have spent more of his life in jail than out of it) he did not go alone. "Scores of thousands" were arrested at the same time and, like Pandit Nehru, were held incommunicado and without trial for years. It was inevitable that they should make comparisons between their lot and that of the many thousands of prisoners of war kept in India, mostly from Italy. "We were told that they were governed by the Geneva

Tropical Diseases

Never before were Americans so aware of the terror and pain of tropical diseases as now. Some of our own men are coming back with them. But think of the uncounted millions who suffer in mission lands! Help them by becoming one of the friends of the CATHOLIC MEDICAL MISSION BOARD. Sobita (or Sodium Bismuth Tartarte) will cure several of these dire afflictions. We can secure it for $10 per pound. Send your aid to the CATHOLIC MEDICAL MISSION BOARD, 10 West 17th Street, New York 11, N. Y. It will be gratefully acknowledged.

New Subscription Rate

To meet increased production costs, and in line with comparable publications, The Commonweal is raising its annual subscription rate to $6, effective September 1. All subscriptions (new and renewals) received before that date will be honored at the old rates: 1 year $5, 2 year renewals $8. $1 extra, per year, for Canadian and foreign postage.

THEATRE GUILD PRODUCTIONS
THE MUSICAL HIT
CAROUSEL
Music by Richard Rodgers • Books & Lyrics by Oscar Hammerstein 2d • Directed by Reuben Mamoulian • Dances by Agnes de Mille
with Harold Keel — Iva Withers
Jean Darling • Eric Mattson • Norma Howard • Jean Coutu
Air Cond. MAJESTIC Theatre 44th St. W. of Broadway, Evgs. 8:30 Mats. Thursday & Saturday at 2:30

THE MUSICAL HIT
OKLAHOMA!
Based on Lynn Riggs' "Green Grow the Lilacs"
Music by Richard Rodgers • Books & Lyrics by Oscar Hammerstein 2d • Directed by Reuben Mamoulian • Dances by Agnes de Mille
Jack Kilty • David Burns • Betty Jane Watson • Ruth Weston
Air Cond. ST. JAMES Theatre 44th St. W. of Broadway, Evgs. 8:30 Mats. Thursday & Saturday at 2:30

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Convention. But there was no convention or law or rule to govern the conditions under which Indian prisoners had to exist, except such ordinances as it pleased our British rulers to issue from time to time." The British Chief Justice for India himself, Sir Maurice Gwyer, to his everlasting glory, had the courage to say that there was no case *in law* for the detention of the Indian political prisoners. Pandit Nehru's rage at the 1943 famine, in which millions of his countrymen starved, and which, at the time, it was not good form even to mention, because to do so was to dramatize an unfortunate situation and thus posssibly give comfort to the enemy, was as impotent as it was understandable. Nothing was done then except that China and Eire gave token help; nothing is being done now, when there is famine once again.

In the light of the repeated charges of pro-fascist or pro-Japanese sympathies made against the Congress leaders by the British, Pandit Nehru's detailed story of his wooing by Mussolini in 1936, and his horrified rejection of the dictator's suit—at a time when the rulers of Britain were joy-riding to the Olympic games in Berlin—is interesting evidence for the defense. After an intensely personal and very moving account of his wife's illness and death—he was released from one of his long sojourns in jail on "compassionate leave" a few weeks before her death, and so was with her at her end—Pandit Nehru gets down to his main subject—his own pilgrimage in search of India. This search has led him through the five thousand recorded years of India's history, and over most of the country "like some hurricane, traveling night and day, always on the move. I traveled mostly by automobile, partly by airplane and railway. Occasionally I had to use, for short distances, an elephant, a camel, or a horse; travel by steamer, paddle boat or canoe; or use a bicycle, or go on foot . . . some ten million people actually attended the meetings I addressed." He gives a sharp rap to the "somewhat superficial modernism of the middle classes. These were . . . too much the product of the structure that crushed us to challenge it or seek to uproot it." Nor was he wholeheartedly in favor of the elections he was seeking so hard to win: for "often enough, elections brought out the evil side of man, and it was obvious that they did not always lead to the success of the better man." Nor was he bamboozled by idealizing the concept of the masses: while seeking in the people the leadership he found lacking in the middle classes, he tried as far as possible to avoid thinking of them as a theoretical abstraction.

Pandit Nehru's attitude to the history of India is so completely Indian that it makes Thomas Jefferson seem pro-British! That is hardly surprising. What is both hopeful and helpful, however, is that his attitude has always been shared by the best of the British. For example, Sir Thomas Munro, writing in 1817 to the then Governor General, Lord Hastings, after pointing out the advantages of British rule, goes on to say:

"But these advantages are dearly bought. They are purchased by the sacrifice of independence, of national character, and of whatever renders a people respectable . . . the consequence, therefore, of the conquest of India by the British arms would be, in place of raising, to debase a whole people. There is perhaps no example of any conquest in which the natives have been so completely excluded from all share of the government of their country as in British India." This is also the viewpoint, in our own day, of Lionel Fielden, until lately director of the All-India Broadcasting system, of H. N. Brailsford, Penderel Moon, E. M. Forster, and of the late Edward Thompson.

What Pandit Nehru has himself both gained and lost from his Western contacts is best shown in his attempts to describe his final philosophy. The classic Hindu dilemma of to act or not to act ("Not to act was a complete confession of failure and a submission to evil; to act meant often enough a compromise with some form of that evil, with all the untoward consequences that such compromises result in"—it might be Arjuna speaking) is in him overlaid with a European concern for ethics which, since these are now divorced from Christianity, is almost inevitably Marxist in emphasis—definitely so, in Pandit Nehru's case. He is completely Indian in his essential monism; his strong distaste for any finally personal God—however personal His manifestations may be—is as old as the Vedas. On the other hand, his unrelated faith in Man: "God we may deny, but what hope is there for us if we deny man and thus reduce everything to futility? . . . God has come to mean much that I do not believe in" seems to stem rather from an anthropocentric, post-Christian Western source.

It is the most tragic of all pities that Pandit Nehru has never been exposed to the only valid excuse for ethics. God Alone may produce great mystics—Islam at its best has shown that supremely—and Man alone has produced ascetics such as Lenin and single-minded martyrs galore. But our worst sin towards those whom in my nursery we called "the heathen" is one of omission. All our brutality, all our manifold injustices, our endless exploitations, robberies and rape, whether committed upon Incas or Indians, Chinese or Negroes or Australian bushmen, do not add up to this lacuna, this void that outweighs them all: the fact that we have failed to show them the synthesis once shown us. Its very rejection at our hands—"and His own received Him not"—is less noxious than our constant forcible feeding of others upon the mutilated and dismembered sections of the truth we have first ourselves deliberately shredded and parceled. The Chinese Communists, the most selfish big business interest of India or Egypt, the most VD ridden Negroes, are our fault, and only our, most grievous fault. Forever and forever and forever, every fraction of the guilt for every lathi charge is ours and ours alone.

> Can we, whose souls are lighted
> With wisdom from on high
> Can we, to men benighted
> The lamp of life deny?

asked a Victorian hymn writer rhetorically. This long, earnest, sincere, courteous, but often dull and dreadfully over-discursive book shows us, if we can bear to read it, just how widespread has been our denial, and something of its ultimate significance. ANNE FREMANTLE.

Myths and Symbols in Indian Art and Civilization. Heinrich Zimmer. Pantheon. $4.50.

THE DEATH of Heinrich Zimmer in 1943 brought to a premature close the career of this distinguished Orientalist. Fortunately a number of his manuscripts and papers survived, and from these Mr. Joseph Campbell, assisted by several others, has reconstructed this volume, the first of Zimmer's books to appear in English. Some additional footnotes have been provided by Dr. Ananda Coomaraswamy.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This work is neither a history nor a handbook of Indian civilization. Its contents are so rich in imagery, so profuse in purely intellectual abstraction and yet so utterly unfamiliar to the average American reader, that they challenge one's powers of understanding and defy any conventional summarization.

For source material, the author has selected a number of myths and objects of art. These are either related throughout the text or illustrated in a series of plates at the end. Then, by a process of analysis, description and interpretation, drawing upon his extensive knowledge and cultivated insight, he proceeds to draw a coherent portrait of classical Puranic Hinduism. The reader is taken to that mysterious world of eternal cosmic cycles, peopled by such ambivalent deities as Vishnu, Shiva and the Goddess, and to that strange existence of Maya and Brahman where almost every philosophical concept is ruled by the principle of polarity, the identity of opposites. Nor does Zimmer overlook certain broader implications of the meaning of this thought, for in the concluding chapter he affirms his faith in a truth, wisdom and inspiration to be found in both pagan as well as Christian religions, and it is maintained by Dr. Coomaraswamy, as well as the author, that this view is shared by Roman Catholicism.

The object of Zimmer's present study is essentially Puranic Hinduism. There are a few pages on Jainism and whole sections devoted to Buddhism. But these make little real difference since the former are offered as a contrast, while, as for the latter, the author is positive that in both doctrine and art Hinduism and Buddhism are one.

Now to understand Zimmer's method of investigation and his highly intuitive interpretation it is necessary to comment briefly on the nature of his literary sources. On the one level they are so vast in quantity that no one scholar can cover the entire ground within a lifetime, and, on the other hand, so much has been lost with whole periods of development badly or not at all documented, that we are justified in saying that only fragments survive. Yet, what we do possess, has enough homogeneity to render possible a simple consistent outline of the culture as a whole.

From the few pages which Zimmer has assigned to the prehistoric Indus civilization, it is evident that he has a complete mastery over the historical implications of archeological research. Evidence is brought forward to establish a spiritual continuity lasting over a period of at least four millenia and during a greater part of which these traditions were transmitted orally. Therefore he warns us that conventional histories of civilization sometimes incorrectly depict as new departures what are in reality the return of archaic forms. Thus the triumph of Vishnu, Shiva and the Goddess over Indra, Brahma and other Olympian deities, is but a revival of pre-Vedic concepts, previously overlooked because of the gaps in the literary records. In spite of this continuity Indian civilization has not been static. It has passed through catastrophic transformations which have not failed to leave their spiritual imprints. Accordingly the myths of the Puranas, as we have them today, are derived from a recent period characterized by a distinctly devout and anti-heroic quality of soul, for they have been revised and edited by sectarian theologians who were worshippers, not so much of the Absolute, but of its personifications under the form of Vishnu, Shiva or the Goddess.

With great emphasis, the author declares that the basic

★ YALE ★

AMERICAN FOREIGN POLICY *in the* MAKING 1932-1940

A Study in Responsibilities

Charles A. Beard

A clear, documented statement, by one of our greatest contemporary historians, showing precisely what Franklin D. Roosevelt and other political leaders represented as our foreign policy before we entered the war. Whatever the final judgment may be as to responsibilities in the making of American foreign policy from 1932 to 1940, here is a record that is inescapable for all who are interested in the truth of the case.

Second Printing $4.00

MYSTERIES' END

An Investigation of the Last Days of the Medieval Religious Stage

Harold G. Gardiner, S.J.

In this volume the author shows the reasons for the discontinuance of the religious stage, and throws additional light on the background against which the early Elizabethan stage had its rise.

"Let this book be immediately and warmly commended as a fine piece of scholarship. . . . It represents a type of scholarship which has long and strangely been wanting in Catholic circles."

—THE COMMONWEAL.

$3.00

THE ART OF NEWMAN'S *APOLOGIA*

Walter E. Houghton

Though Newman's *Apologia* has always been praised as one of the great autobiographies, its qualities as a work of art and its kind and degree of success have never before been the objects of careful criticism.

$2.50

At your bookstore

YALE UNIVERSITY PRESS
NEW HAVEN, CONNECTICUT

★ ★

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

values of this tradition are so alien to us that it would be a grave error to constrain Oriental conceptions within the pattern of our Western categories of thought. Therefore, methods of interpretation must be postponed until after the actual forms have been unfolded before us and have exposed to us the unconscious limitations of our own approach. This logically necessitates a prolonged study in which the scholar will immerse himself within his material until he achieves an intuitive understanding of the meaning of the culture. His final interpretation becomes therefore a work of art, a pale reflection of which may be conveyed to his reader, but to whom the culture itself will probably remain an incomprehensible enigma.

Accordingly, after a lifetime of study, Zimmer speaks of "the timeless theater of the Indian soul." The myths of India bring to us the collective wisdom of an anonymous and many-sided civilization whose tales are not the product of individual experience and reactions but are created, treasured and controlled by the collective working and thinking of the religious community. They are reshaped and given new meanings through an anonymous creative process and a collective intuitive acceptance which is effective primarily on a sub-conscious level touching feeling and imagination. It is necessary to avoid definite interpretations as much as possible since these myths and symbols resist intellectualization and reduction to fixed signification. They are of a much more archaic type than are those of Greek literature, which on the contrary have been refashioned by poetic minds, are largely individual creations.

This summary, brief and inadequate as it may be, is enough to indicate the peculiar difficulties of formulating any positive criticism. We must admit that the sources are inadequate, that Indian thought is something quite different from our own and that, consequently, Zimmer may be very justified in establishing his own criteria. No doubt other students have made very different interpretations; such as W. Norman Brown, whose essay on the Panchatantra is said, by Albright, to have demonstrated that the allegedly popular folk tales of modern India were actually derived from the systematic teachings of an élite upper strata of society; or Rudolf Otto, who maintained that in the Vishnu faith, the experiences of exceptional natures, who may be termed prophets, finally achieved the realization of a unique supre-mundane deity. These conclusions may contradict but it is difficult to see how they can invalidate Zimmer's highly personal interpretation.

All in all Mr. Joseph Campbell deserves our gratitude for preparing this significant and stimulating volume. It is the sixth of the Bollingen Series, which already includes De Rougemont's "The Devil's Share," Max Raphael's "Prehistoric Cave Paintings" and Paul Radin's "The Road of Life and Death." THEODORE M. AVERY, JR.

The Fever Bark Tree. M. L. Duran-Reynals. Doubleday. $2.75.

HERE is a truly excellent specimen of the art of dishing up the history of science for the enjoyment and instruction of all classes of people, from adolescents to the senile. Mrs. Duran-Reynals recounts for us the story of quinine from its first appearance in Peru through the centuries of resistance to its use up to our desperate lack of it during the last war. The story is genuinely exciting, especially so since, as she points out, the whole of human history might be written in terms of the relative prevalence of malaria. Where malaria is, civilization perishes; where malaria does not exist, or is eradicated, mankind can begin seriously to deal with its environment. She pays every credit wherever credit is due, particularly in the fantastic controversy between the great Jesuit Cardinal, John de Lugo, and the faculty of the University of Louvain. Temporarily the latter won out—greatly to the disadvantage of countless millions. One of her most attractive chapters deals with the labors of Jose Celestino Mutis, eighteenth century physician, priest, and founder of the botanical institute of the New Kingdom of Granada (now Colombia). Mrs. Duran-Reynals has, in short, told a wonderfully good story with great charm and readability. HARRY L. BINSSE.

Fanfare for Elizabeth. Edith Sitwell. Macmillan. $2.50.

IN SPITE of its title "Fanfare for Elizabeth" is mainly about Henry VIII and his six wives. And any review of a book about Henry VIII that appears in a Catholic magazine must make the point that Henry was a terrible man. This point will duly be made, for Henry was indeed a veritable mountain of lust and pride and cruelty. But first there is another point that is almost more interesting.

The author of "Fanfare for Elizabeth" is Edith Sitwell of the Osbert-Sacheverell-Edith Sitwells. She writes very well, and perhaps it was her sensitive ear for the sound and rhythm of strong, poetic language that led her to sprinkle her book profusely with quotes from the contemporaries of Henry and Elizabeth. At any rate, this admirable device has not only served to conjure up the rich and sordid atmosphere of London in the sixteenth century, but has also brought to light a lot of good prose.

Take for example a report to Cromwell from Lady Bryane, chief governess of Prince Edward: "My Lord Prince is in good health and merry. Would to God the King and your lordship had seen him last night, for his grace was marvelously pleasant disposed. The minstrels played, and his grace dawnsed and played so wantonly that he could not stand him still, and was as fol of pretty toyes as ever I saw child in my life. . . . My lord, I thank Jesu, my lord prince's grace is in good health and merry, and his grace hath four teeth; three full out, and the fourth appeareth. And thus fare you well, my good lord."

Can you imagine the chief governess of the present Princess Elizabeth getting off something so altogether charming and lovely as that? Not likely. And yet Lady Bryane was no exceptional woman. Quite the reverse. She simply spoke the language of her age in the rhythms and patterns of her age. That language and those rhythms and patterns, at their best in old English ballads and carols, reflect a kind of spiritual purity and innocence that is in contrast with the complex corruption of both sixteenth century England and twentieth century America.

In our day the language has caught up with the corruption. But in those days, it seems reasonable to ask, isn't it possible that there was a connection between the strength of Christianity in the life of the time and the pure simplicity and charm of the language that evolved out of that life? Compare also the spiritual quality of the music of the old ballads and carols with that of our own popular music, even when the latter is attractive and interesting, which it frequently is. And, while we're at it, let's compare Gregorian Chant, Palestrina and Bach with modern religious music. Do you notice anything?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This is not to say that the old days were the only days. Far from it. If any one of us were picked up and set down in the thirteenth, sixteenth or even eighteenth century, he would probably die in a month from boredom, exhaustion, exasperation, or all three. It is only to say that the old days, with all their profound and even vicious faults, were far more Christian days than our own and that said Christianity, as you might expect, produced more beautiful language and music (and architecture and poetry and painting) than our own.

This is a far cry from Henry VIII, his six wives and the young Princess Elizabeth. And then there is that point to be made about the basic nastiness of the man who led England out of the Catholic Church, and all for the price of a divorce. But Miss Sitwell, who rather admires Henry on the whole, makes this point extremely well. If you really care to read it again, or if you just want a lively, authentic, highly feminine account of doings at the English court from about 1532 to 1549, by all means read "Fanfare for Elizabeth." JOHN C. CORT.

The Borzoi Book of Ballets. Grace Robert. Knopf. $4.50.

IT WAS in 1826 that New York saw its first French ballet in which Mlle. Hutin's draperies, failing to cover her ankles, brought blushes to every lady and caused some to leave the Bowery Theater. La Hutin finally compromised to convention with long Turkish trousers. Ten years later when Taglioni, in "Sylphides," floated across the stage in the billows of white tarleton designed for her by Lami, the ecstasy she occasioned made her "tutu" the ballerina's traditional costume. (The Russians in 1887 introduced the very curtailed tutu for Classic ballet.) If Taglioni was the moonlight of the dance, Fannie Ellsler was the full sun who brought Taglioni's dreamy transcendence down to the footlights and the box office. Ellsler insisted on being paid in advance and billed Havana for $7,000! The United States, however, was not slow in developing its own ballerinas. Mary Ann Lee of Boston was our first "Giselle" and our Augusta was well received in Europe.

All through the eighteen forties and fifties ballets were included on the bills of every legitimate theater but after the Civil War their popularity had a slump which endured until World War I. In 1916, Diaghilev toured the country with his company at great financial loss but, after his death, Russians began to infiltrate the dance world. Lincoln Kirstein and James Warburg founded the American School of the Ballet under the direction of Balanchine; Kirstein organized the Ballet Caravan and Mordkin's ballet grew into the Ballet Theatre.

We are now in the midst of the most creative period of the ballet in America. Of the 66 ballets described in Miss Robert's handbook, 39 were composed after 1938, and of these, 19 are by Americans or the Anglo-American, **Antony Tudor.**

The oldest ballet still in repertory is "La Fille Mal Gardée" which dates back to 1786 and to Dauberval who danced for Marie Antoinette. "Giselle" seems to be just as popular now as it was a hundred years ago when Gautier found the inspiration for the story in some lines in Heine, and Adam composed a score to which Petipa and Grisi danced to the same applause that was later to greet Pavlova, Nijinsky, Dolin and Markova. Delibes wrote the music for "Coppelia" in 1866, and Tchaikowsky, "Swan Lake" in 1877. These are all romantic ballets

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island

23 miles from Providence, 8 miles from Newport.

CONDUCTED by American Monks of the English Benedictine Congregation, assisted by Lay Masters.

CURRICULUM based on 14 centuries of Benedictine educational tradition, prepares for all colleges and technical schools.

SIX FORMS, comprising 7th and 8th grades and four years of high school. Standard Preparatory Course. Added opportunities in Mathematics and Physics. College Board Examination.

EVERY facility for Athletics. Sailing on inland waters of Narragansett Bay. 225 acres, including Farm operated by School. Scholarships available.

GILMOUR ACADEMY

A RESIDENT PREPARATORY SCHOOL FOR BOYS

Gates Mills (Cleveland), Ohio

Conducted by the Brothers of Holy Cross of Notre Dame, Indiana.

SITUATED in the picturesque Chagrin Valley in suburban Cleveland, enjoying the facilities afforded by the city's libraries, galleries, and museums.

DISTINCTIVE rural-home atmosphere—133 acre campus—Educational, cultural and physical training programs.

FULLY accredited four year college preparatory course will be offered. Small study groups.

APPLICATIONS now being accepted for a limited enrollment of 8th and 9th grade boys.

FOR INFORMATION WRITE TO
Brother Theophane Schmitt, C.S.C., Headmaster
Gilmour Academy, Gates Mills, Ohio

The College of St. Catherine

A Standard Liberal Arts College for Women. The only exclusively women's college in the Twin Cities. Awards the B.A., B.S., and B.S. in Library Science degrees. Approved by the Association of American Universities and the National Catholic Educational Association. Conducted by the Sisters of St. Joseph of Carondelet. For information address the Dean, Cleveland and Randolph, St. Paul 1, Minnesota. Apply now for 1947 admission.

IMMACULATA JUNIOR COLLEGE
Washington, D. C.

An accredited Catholic Institution for Women. Sisters of Providence of St. Mary-of-the-Woods. Resident and Day Students. 2 year transfer courses in Liberal Arts. Terminal courses in Home Crafts, Secretarial Science, General, Fine Arts.

SEMINARY—Four Year College Preparatory
Dunblane Hall—Grades 1 to 8. Address: The Secretary.

ST. GENEVIEVE OF THE PINES
ASHEVILLE, NORTH CAROLINA
Distinctive—Accredited
JUNIOR COLLEGE—HIGH SCHOOL—GRAMMAR SCHOOL
Secretarial, Liberal Arts, Home Economics Courses, College Preparatory and Terminal Curricula. Resident and Day.
"In the Land of the Sky"
Address: The Reverend Mother

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

What People Say About The Commonweal

No. 4:

Christopher Morley

"The Commonweal constantly astounds me by being so far ahead, both in hunch and in frank reporting, of the great pachyderm publishers. It is often sharp but never brutal; it is often sentimental, but usually without fuss. It is faithful to its own first principles but humorous and humane too in dealing with dissidents. . . . It has a most urbane and mischievous sense of humor, together with a fighting conscience for what its name means—the decent hopes of man. . . ."

Next Week

STRIKE AT GLENDORA, by George H. Dunne, utilizes the joint protest of 47 young men at a Civilian Public Service camp out west to review the whole conscientious objector situation in the United States during this war and down to the present day. It is well documented throughout. Father Dunne presents the case of the C.O.'s still held in prison or servitude as a ringing challenge to the national conscience.

JACOB'S LADDER, by Sister Julie, is on the literary side. Its subject is the angels and their treatment in our literature, sacred and profane.

------- 11 Weeks for $1 -------

FOR NEW SUBSCRIBERS

THE COMMONWEAL,
386 Fourth Ave.
New York 16, N. Y.

For the enclosed $1 send me the next 11 issues of THE COMMONWEAL

Name .....

Street .....

City .....

8/23/46

with a story, easy to follow in pantomime and with strong, emotional love interest. Often classified with them but of later origin is "Les Sylphides," which Fokine created in St. Petersburg in 1908 for the Imperial Ballet in memory of Taglioni. Purely lyrical, it tells no story.

In "Sylphides" Fokine infused a new fluidity into the rigid classic design and though his "Schéhérazade" may now seem a lush period piece of Diaghilev vulgarisms, it had a new freedom of action, while in "Bluebeard" and "Petrouchka" Fokine brought sophisticated wit into the old fairy tales. Massine began to build on characterization in "Beau Danube" and "Gaité Parisienne." Unfortunately his finest ballet, "Saint Francis," with a score by Hindemith, is now seldom given. Balanchine has veered from the romantic school to pure design in "Danses Concertantes"; his influence is now visible with the young American choreographers but it was Massine's "Union Pacific," in 1934, which gave the first impetus to ballets with a native American background such as Eugene Loring's "Billy the Kid"; Christensen's "Filling Station"; Agnes de Mille's "Rodeo" and Jerome Robbins's inimitable "Fancy Free." It has remained for Antony Tudor to employ the ballet not only for romantic narrative as in his superb "Romeo and Juliet" but in a delicate analysis of emotions in "Lilac Garden" and "Dim Lustre."

Miss Robert's book is of interest even to moderate balletomanes for while one may not agree with her appraisals, she offers the history, scenario and choreography of each ballet with a description of the décor and some photographs, as well as a glossary. It helps the interested reader to trace the development of ballet from a detached and objective art to a vivid interpretation of current life—satiric, emotional, philosophical and very much alive.

E. V. R. WYATT.

Christopher Marlowe. Paul H. Kocher. North Carolina. $3.50.

PROFESSOR KOCHER'S thesis exhaustively sifts internal evidence, plus related documents, to discover Marlowe "one of the most highly subjective playwrights of his age" and an active anti-Christian. And if a reading of the process appears somewhat inchmeal, the results are unquestionably honest and valuable. Out of the seven plays, the fragments of poems, the poet emerges as one increasingly conscious of the problems of human society, although never completely to relinquish his own particular rebellion of self against the world and the world's Creator. The author includes an interesting section on the "Art of War" as set forth in contemporary records and employed in the plays, and the study as a whole will doubtless add considerably to the endless scholarly speculation attached to Marlowe's name. KAPPO PHELAN.

CONTRIBUTORS

Harry SYLVESTER has completed a new novel which is to be published in late winter or early spring.

Gaston TESSIER is Secretary General of the French Federation of Christian Workers.

William H. JORDY, a former sergeant and reporter for *Stars and Stripes*, contributes to various American periodicals.

Anne FREMANTLE is an English critic and editor now living in New York, N. Y.

Theodore M. AVERY, Jr., recently returned from the American army of occupation in Germany, is a librarian in Kings County, N. Y.

E. V. R. WYATT is the drama critic for *The Catholic World.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED